

Two Premiers Support Religion In Schools

QUEBEC, Que., Sept. 18 — Maurice Duplessis, Catholic Premier of the Province of Quebec, and Col. George Drew, non-Catholic Premier of the Province of Ontario, are agreed on the necessity of religious education in the curriculum of present day schools.

"Education is our first line of defense against those dangerous doctrines which threaten our Christian civilization as much as any material power, including the dreadful possibilities of atomic energy . . .

"I have no hesitation in saying that I regard the spread of communism based upon atheistic materialism as a threat to civilization quite as great as the atomic bomb or any material force which man has at his disposal . . .

"The best bulwark against communism is religion. For that and other reasons the Ontario Government introduced religious education into public schools three years ago so that every elementary school in Ontario will teach religion.

"Either we educate ourselves, truly educate ourselves, or our civilization will die through the spread of anti-Christian tyranny or as a result of the failure to control the terrible material forces which man has discovered for his own destruction. But man is capable of rising to new and unimagined peaks of peaceful accomplishment if the same sustained and concentrated effort, as was required to discover how to split the atom, is applied to the science of human relationship."

Premier Duplessis told the delegates that in Quebec the people while respecting the opinion of others were deeply attached to their own religion. "Without religion there is no durable progress", he declared adding that morality and religion must have a large part in all educational programs.

Catholic Indians To Celebrate Martyr's Feast

AURIESVILLE, N.Y., Sept 11 — (NC) — Iroquois Indians will come down on their annual pilgrimage from the Mohawk Reservation at Caughnawaga, Canada, and sing in their native tongue at a Solemn Mass which the Rev. Michael Jacobs, S.J., of Quebec, first Mohawk ordained to the priesthood, will offer at the Shrine of the North American Martyrs here on September 28. The Mass will honor the memory of sainted Jesuit missionaries who were slain by the ancestors of these now Christian Iroquois some 300 years ago.

Nun Composes "Indian" Mass

SAN ANTONIO, —(NC)— Sister Mary Elaine, of the Sisters of Divine Providence, who wove the strains of familiar Negro spirituals into a "Mass in Honor of Blessed Martin de Porres," is now at work studying Indian music and hopes to complete a Mass based on such a theme.

Sister Elaine is a member of the faculty of Our Lady of the Lake College, here. In pursuing her studies of Indian music, she has visited Sac and Fox Indian settlements in Oklahoma. Sister Elaine is the author of hundreds of compositions. Her "Mass in Honor of Blessed Martin de Porres" is used widely in many parishes of the country, particularly Negro parishes. Sister Elaine is the daughter of John Gentemann of Fredericksburg.



With traditional tribal ritual, Indians of the Six Nations Council, largest Indian group in Canada, inducted Radio Commentator Claire Wallace, of Toronto, as a princess of the Six Nations during the annual fair on the reservation at Oshweken, near Brantford, Ont. Few white women have been accorded this honor, reserved by the Indian council for carefully chosen palefaces. Here Miss Wallace joins Six Nations' chieftains in the war dance, an important part of the induction ceremony. Translated from the Mohawk language, Miss Wallace's Indian name is "Princess Loud Voice Heard Over the Land."

Breach of Treaty Charged

WINNIPEG. — The Indian Association of Manitoba, recently holding a two-day convention in Winnipeg, charged the Government with a breach of the Indian Treaties of 1871. Their contention is based on the promises made to the Indian chiefs in return for the surrender of their lands. The members of the Association claim these promises were not fulfilled.

EXPANDS MEDICAL AID TO INDIAN PEOPLE

OTTAWA, Oct. 7 (Special)— To care for the growing work of Indian health services the civil service commission has appointed two assistant directors, Dr. W. L. Falconer and Dr. H. A. Procter, both of Ottawa, Hon. Paul Martin, minister of national health and welfare, announced, today.

Under the direction of Dr. P. E. Moore, head of Indian health services, Dr. Falconer will be responsible for medical treatment services for approximately 125,000 Indians and 7,000 Eskimos in all parts of Canada while Dr. Procter will handle administrative problems connected with the directorate's hospitals, nursing stations and field health services.

A native of Morden, Man., Dr. Falconer graduated in medicine from the University of Manitoba in 1926 and did postgraduate work at the Winnipeg General and St. Boniface hospitals and at the Ninette Sanatorium. After practising for nine years in the central Manitoba mining area, he became medical superintendent. Dr. Falconer served overseas in for The Pas Indian agency in 1938. He came to Ottawa in 1940, the First World War with the Canadian Cavalry Brigade.

Retrace Route Of Early Explorers

NEW ORLEANS, Sept. 16 — (NC) — Three alumni of the Jesuit Sainte Marie College at Montreal followed the Father Marquette-Joliet canoe route from Montreal to New Orleans. It took the explorers two years to make the trip. It took the young Canadians three months.

Those who came here in a 16-foot plywood canoe are Michael, 25, and Jean Hearne, 22, brothers and Jacques Flahault, 21. The brothers are graduates of Montreal University as well as of Sainte Marie College

NEWS BRIEFS

Trades and Labor Congress Defend Indians' Rights

HAMILTON — The B. C. Fishermen's union attending the annual Trades and Labor convention in Hamilton, Sept. 26, asked in a resolution that "the Indians be granted equal citizenship and voting rights without being required to give up their identity as Indians, or giving up their collective rights on the reservation property. The resolution received almost unanimous support.

Chief Berens Dies

WINNIPEG, Aug. 24 — Chief William Berens died at Berens River, August 23, at the age of 84. He was one of the signatories of the Treaty made with the Dominion Govt. He has recently celebrated his golden wedding anniversary. He is survived by his wife, four sons and two daughters.

Councillor Arthur Felix, also of Berens, died Aug. 21.

Three Indian Children Die in Train Wreck

KAMLOOPS, Oct. 1—In a C.N.R. freight train wreck, 37 miles west of Kamloops, on Sept. 29, three Indian children were killed. They are Ambrose and Francis Alex, of Shalalth, and Leonard Major, of Pavilion, B. C.

Prince Rupert has Home for Indian Girls Visiting City

The Dominion wide Red Shield Salvation Army drive will benefit the Salvation Army home for Indian girls at Prince Rupert. This home was established as a haven for the girls visiting in the city or seeking employment..

Fort William San To Be Enlarged For Indians

OTTAWA. — Hon. Paul Martin, Minister of Health, announced that the Federal Government will build a \$200,000 addition to the Fort-William Sanatorium, for the exclusive use of Indian patients. There will be space for 65 beds.

Hostels for Indian Girls Recommended

CALGARY. — The welfare of Indian girls living in the city was discussed at the recent annual convention of the Anglican W. A. in Calgary. Hostels for Indian girls living in the city was recommended.

IN OUR NEXT ISSUE

The story of the Grouard Indian Co-operative, written by its founder, Rev. G. Forcade, O.M.I., will be featured in the November issue of the Indian Missionary Record.

INDIAN QUEEN CROWNS OUR BLESSED LADY



Six thousand men, women and children participate in the traditional May devotions at the St. Edward Seminary, Seattle. Queen Marie Sneatlum and Guard of Honor from Tulalip Indian Reservation crown the statue of the Blessed Mother. Bishop Gerald Shaughnessy, S.M., who presided, asked that the services be dedicated in special prayer for the conversion of Russia. (NC Photos)

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

Published Monthly by the Oblate Fathers, 340 Provencher Ave., St. Boniface, Man.

Subscription Price: \$1.00 the Year.

Advertising Rates on Request.

Printed by Canadian Publishers Ltd., Winnipeg, Man.

: Editorial :

We are pleased to present you with the new Indian Missionary Record, hoping it will gain favour with our thousands of readers throughout Canada.

We are now in our tenth year of publication. It has been a long struggle to bring the Indian Record to its present standard. We began with exactly \$25.00, a donation of the late Archbishop Monaghan of Regina, Sask. Primarily intended as a local diocesan organ for the Indians, we now have subscribers in every Province and Territory in Canada, and in neighbouring States of the Union.

We are deeply indebted to many persons for their contributions, financial and otherwise, and we pray the good Lord to reward them. We pray the Catholic Indians of Canada to continue their support, and to help in finding new subscribers.

Your editor and publisher hopes to be able to devote more time to the publication of the Indian Record; he welcomes your contributions, photos, news items, Indian stories, press clippings, etc., which are needed for the publication. Your advertising is respectfully solicited.

Our regular features, such as the 'Parliamentary Observer', the 'Story of the Bible', will be resumed in our next issue. Please continue to send your news items, and other contributions, to the editor before the fifth of the current month of publication.

Please note our new address: 340 Provencher Avenue, St. Boniface, Manitoba. Phone 201 227.

Address all correspondence to:

Rev. G. Laviolette, O.M.I., Editor and Publisher

Box 5, St. Boniface, Man.

California to see Our Lady's Image

CHICAGO, Sept. 6. —(NC)— A replica of the miraculous statue of Our Lady from the famous shrine of Cap de la Madeleine, Quebec, will be taken along on a Rosary Pilgrimage to the West on September 28 to October 14, it has been announced here by the Confraternity of pilgrims' sponsor of the pilgrimage. This will mark the first time that the revered statue will leave Canada.

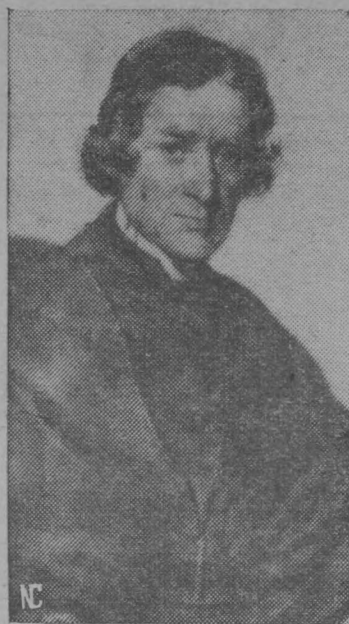
It was the object of special devotion during the Marian Congress in June when it was marched in solemn procession from Quebec to Ottawa, with the faithful reciting the Rosary 24 hours a day. The statue became the center of many manifestations on its 46-day journey as it passed through the various towns en route to the Canadian capital.

Permission to take the honored statue out of Canada was given the Confraternity of Pilgrims by the Council of Oblate Fathers, who are the guardians of the Shrine of Cap de la Madeleine.

Brief of the Native Indians of B.C.

Recommendations for the Revision of the Indian Act

Lillooet, B.C.,
May 1, 1947.



Bishop Frederic Baraga of Sault Ste. Marie and Marquette, Michigan, pioneer apostle to the Indians of the Northwest, whose cause for beatification is being promoted. The life and works of the Bishop, who died in 1868, are marked by annual observances in various part of the country. Dramatization of the Bishop's life highlighted a festival in Cleveland this year.

NEW POSITION FOR DOCTOR SIMES

FORT QU'APPELLE, Sask., Oct. 7. — Dr. A. B. Simes, in charge of the Indian hospital at Fort Qu'Appelle for many years has been appointed regional superintendent of Indian health services for the province.

He will make his headquarters in Regina as soon as the appointment of a successor at the Indian hospital has been made.

His work will include the control of tuberculosis among the Indians and he will supervise all medical services.

Dr. Simes said work has begun on the converting of the airport hospital in Battleford into an Indian hospital. When completed it will have a bed capacity of 70 and it will be opened officially soon.

A new nursing station has been opened in Lac la Ronge and two new appointments, Dr. O. J. McFayden and Dr. J. B. Tucker, have been made in the Prince Albert health unit. Medical men will soon be added to the Battleford hospital also, Dr. Simes said.

We who are Native Indians of British Columbia, registered under the Indian Act, beg to submit to you these recommendations on behalf of ourselves and of our dependent women and children.

We take this opportunity to present to you who have been appointed to examine the Indian Act, some of our conclusions regarding the several sections of the Indian Act as they have been applied to us, with our resolutions which we have made after long and careful discussion.

May we express the hope that the Indians of British Columbia, and all of Canada as well, will be eminently satisfied with the results of your deliberations, and that Parliament will confirm your recommendations with suitable legislation.

We B.C. Indians do not expect, nor would we welcome, legislation that would favour us above other races and groups who make up the population of Canada. But, it should be evident to the elected representatives of the Canadian people, that there is a growing understanding and a popular feeling that the Native Indians, considered individually and as a group, have not yet, but should have, as quickly as the necessary legislation can be enacted, equal opportunities and equal rights, in addition to the obligation of duties imposed upon us without our consent by existing Canadian Statutes.

General Remarks.

1. That it should be the purpose of Parliament to remove, by legislative enactment, any disabilities which the present Indian Act imposes or allows, to the Executive Branch, because of our Indian racial origin.

2. That the principle of self-government for the Indian Bands in civil affairs be accepted by Parliament and incorporated specifically where necessary in the new Indian Act.

3. That legally constituted Chiefs and Councillors be elected by the Indians and appointed by the Department of Indian Affairs, without delay, for every Indian Band. The elections and appointments should be officially posted in a prominent place on the reserves so that all the Indians may be informed of them.

4. That all by-laws passed by the Indian Councils and approved by the Department of Indian Affairs should have legal effect from the time of approval. It should be made impossible, with heavy penalties, for any Civil Service employee to deprive the Indians by personal decree, of any benefit conferred by the Indian Act.

5. That all Chiefs and Councils be provided with copies of the Indian Act, with any amendments that may be made hereafter.

Copies of the Annual Report of the Indian Department, and particularly statements of band funds and trust moneys should be furnished regularly to each council.

A simple procedure for meetings, with an outline as to the extent of their local authority and duties should be compiled for the use of the Chiefs and Councils.

The B.C. Indians who submit this Brief affirm that we wish to keep our tribal chiefs and councillors, our lands and our hereditary privileges of hunting, trapping and fishing, also our water and grazing rights. That is, as a group, we wish to live as Indians with our separate identity and our traditional way of life. But we are eager to co-operate with other people of Canada where our mutual interests naturally merge.

We believe that this statement, coming from us directly, will clear away any misunderstanding that may exist.

Nearly all of our Indian villages and settlements in British Columbia are the ancient living places, fishing trapping or hunting grounds of our forefathers. Poor as they may appear to be to others, they are rich in memories and traditions for us. We wish to leave them to our children as we received them from our parents. We will not willingly surrender them. We should not be required to surrender them or the privileges attached to them.

SPECIAL SUBJECTS OF THE ORDER OF REFERENCE

1. Treaty Rights and Obligations.

We are told that Canada does not recognize the existence of any treaties between Canada and the Indians of B.C., who are under the care of the Indian Commissioner for B.C.

But, according to our Indian Chiefs, there were certain promises made to the Indians of B.C., such as the "Spintlum Treaty", with the Thompson tribes.

These promises were made by persons whom the Indians had every right to consider as responsible government officials. And the fact remains that as a result of those promises, large tracts of Indian tribal territory were occupied by immigrant settlers, from which great wealth has been reaped by the settlers, and taxes by both the Canadian and Provincial governments.

These promises should be taken into consideration when your committee considers the justice of the Indian requirements and the merits of our Brief.

We regard the problem of aboriginal titles, hereditary or other title, as properly a matter for court adjudication.

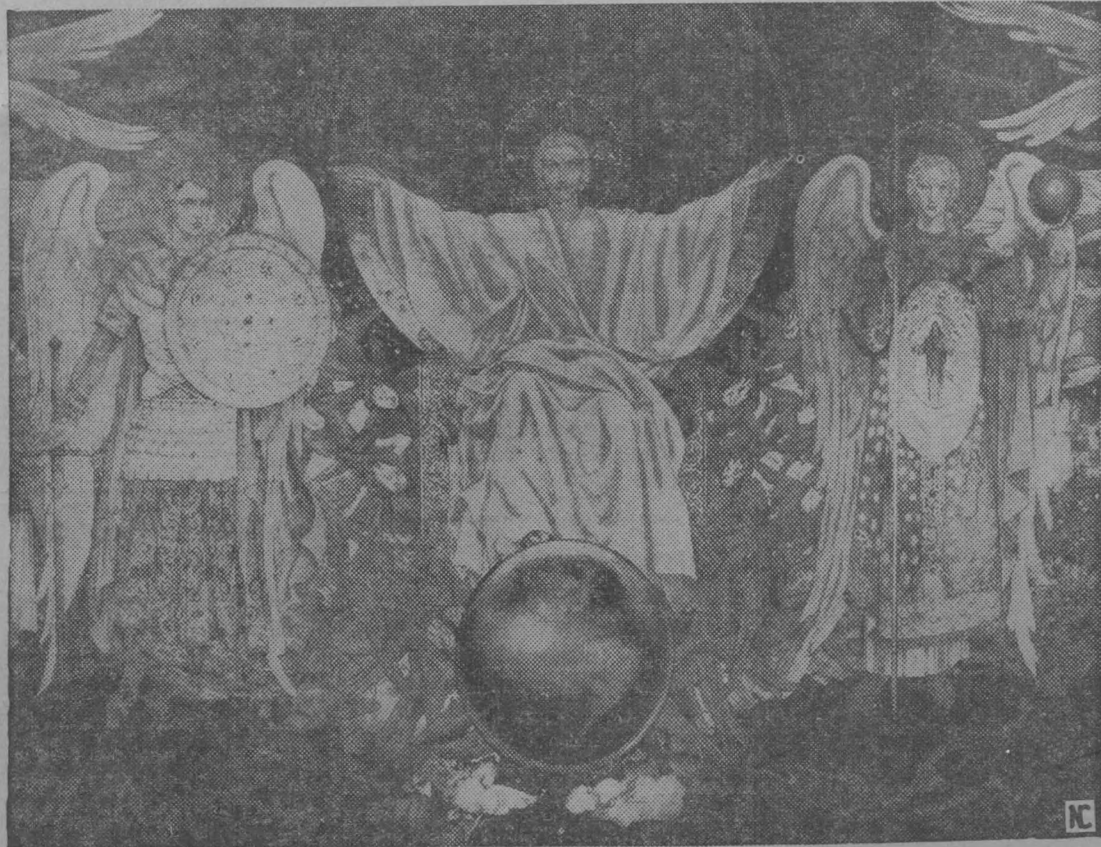
It is our wish that all treaties and obligations contracted between the Government of Canada and the Indian tribes in other parts of Canada be scrupulously fulfilled.

Admissions to band membership, or discharge therefrom, or transfers of persons of Indian blood from one band to another, should be decided by the tribal chiefs and council.

2. Band Membership.

(Continued on Page 3)

NCWC MURAL DEPICTS CHRIST THE KING



Christ the King, as depicted by the artist John Henryk de Rosen, in the center part of a mural executed for the foyer of the National Catholic Welfare Conference headquarters building in Washington. The Saviour is shown seated in majesty on a throne supported by crimson seraphs whose faces are represented by golden flames. Our Lord's foot rests on a globe depicting the Western Hemisphere. On the Saviour's right stands Archangel Michael, Prince of the Church Militant, sword in hand, in full armor. To the left of the Saviour is Uriel, Archangel of the Light of God and regent of the sun.

(NC Photos)

Brief of Native Indians of B.C.

(Continued from Page 2)

cils. Approval of those decisions on the part of the Department of Indian Affairs should be given promptly in the interest of local authority of the councils, and to stabilize Indian families who, for good and serious reasons, are living on reserves other than their own.

Temporary permits only, should be granted to transient Indians and these should be subject to renewal on the recommendation of the tribal council.

3. Liability of Indians to pay Taxes.

We are opposed to taxation without representation in Parliament.

We have paid always, and we are subject to most taxes levied by the Dominion Government, with one exception.

We have paid always, and we are subject to most taxes levied by the Provincial Government, viz, gasoline tax, amusement tax, etc.

We are not subject to land taxation by the Provincial government because our land is under the control of the Dominion government.

We are subject to levies for our trust fund account which is usable for local improvements. This system has been satisfactory to us. But we wish to have more control over our trust funds and the spending of them. And we wish to have trust funds built up for the poorer reserves by special government grants.

We ask that the Canadian government grants made to the Indians be equal in the amount to the per capita tax collected by the Canadian Government from the Canadian people.

There arises here, the problem of Dominion income tax for Indians living on Indian reserves, the one exception mentioned above.

The very low average income earned by Indians of Canada makes this question a very small one, comparatively. There a few Indians to-day earning taxable incomes from work produced on Indian reserves. But we are opposed to any taxation without representation.

4. Enfranchisement, and**5. Eligibility of Indians to vote at Dominion elections.**

Enfranchisement to us means that we have to surrender everything that we have inherited from our ancestors. We must leave our homes and our people. We become strangers among strangers. From respectable Indians worthy to be granted citizenship, once we are enfranchised, we become outcasts to our people, trespassers and a cause of discord to the tribe if we seek our own friends and relatives on the reserves.

We ask that the Indian Act be changed so that we can, as Indians, have the same legal rights as white people, without surrender of our lands or hereditary privileges.

Since 1924, legal rights were granted to American Indians. Quoting from the Meriam Report, from which Mr. Hoey has already made quotation before this Committee: (page 25, 1946 Minutes)

Congress by the Act of June 2, 1924 conferred citizenship on all Indians born within the territorial limits of the United States...

Citizenship not incompatible with guardianship and special legislation.

Although prior to the passage of this recent Act, citizenship was often associated with a property right... a trust patent, or a fee patent... legally there is no intrinsic relation between the two. Citizenship in fee or in trust is a property right. The Supreme Court of the United States has held, moreover: Citizenship is not incompatible with tribal existence or continued guardianship, and so may be conferred without completely emancipating the Indians or placing them beyond the reach of Congressional regulations adopted for their protection.

This decision clearly is in accordance with the law as it is applied to white citizens. Among whites the fact of citizenship does not preclude guardianship, nor does it give unlimited control over any property the title of which is vested in the citizen... The status of the restricted citizen Indian with respect to his property secured through the government is like that of a citizen child with respect to his, except that under existing law the Indian may be declared competent, and thereby given full control. It should be noted moreover that this restriction applied only to the property secured to the Indian by government action. It does not apply to property secured by the Indian for himself through his own efforts. He ordinarily has complete control of his own earnings and of any property purchased with his earnings.

(Meriam.—Problem of Indian Administration.)

In any proposed amendment to the Indian Act regarding the conferring of legal rights upon the Indians we ask that discrimination as to racial origin be removed and that only those restrictions be kept in force which are clearly for the common interests of the Canadian people or of the Indians themselves.

6. Encroachment of White Persons on Indian Reserves.

From what we have already stated, we consider the Indian lands and hunting grounds as our own. We do not wish other people to intrude on our property without our consent. All other persons should have the consent of the Chief and council and members, of an Indian band, and the approval of the Indian Department, to occupy Indian lands.

7. Indian Day and Residential Schools.

We ask parliament to grant us full educational benefits for our children.

There are twelve thousand Indian children in British Columbia. Many of our children have no school of any kind. Parents have to wait in some cases till their children are ten or twelve years old before they can get them into a school. Parents have to take their children out of school too soon in some cases to make room for others. Some Indian Day Schools are closed because there is no teacher.

TIME OUT FOR HOLY NAME CONVENTION

In Boston, six of the nine Catholic members of the Red Sox, American League baseball champions of 1946, pause long enough in their battle with the N. Y. Yankees for this year's flag to discuss their plans to attend the Fourth National Holy Name Convention to be held in the Massachusetts capital, October 1-5. Left to right: Johnny Pesky, Sam Mele, Birdie Tebbetts, Eddie Pellagrini, Paul Schreiber (coach), and Mickey Harris. (NC Photos.)

We ask:

1. That Parliament recognize the natural right of Indian parents to choose the kind of education for their children, prescribed by the Department of Indian Affairs.

2. That the Indian parents be given full opportunity to express their wishes as to the education of their children.

3. That funds be voted by Parliament for full school training, both for all day class training from Grades I—VIII, and for vocational training, in both the Indian residential schools and the Indian Day schools, for all the Indian children whose applications for admission have been approved by the Indian Department.

4. That money be provided by Parliament for higher education for Indian children, advanced courses to be added to the Indian Day and Residential schools as required, and according to the wishes of the Indian parents and of the children themselves.

5. That the present system of Indian residential and day schools be kept, and that additional grants be provided for buildings and equipment for both Indian Day and Residential schools, until all the Indian children are given the opportunity of an education.

6. That in Indian Day school areas special economic assistance and supervision be given to families attending school, in addition to the Family Allowance, so that the parents of those families will have incomes high enough to feed and clothe their children from remunerative employment in the locality where they live. At the present time many Indian families have to travel far to make a decent living for their families, causing loss of education unless residential school education is provided for them.

7. We ask that the Indian program of studies for our Indian schools in B.C. be equal to the standard of the B.C. provincial schools.

8. We ask that complete religious freedom be granted by Parliament to the parents of the Indian children in the choice of their school, as already provided in the Indian Act.

9. As all of our Indian families who are forwarding this Brief are of the Catholic religion, we ask that our children may be instructed in the precepts of that religion, and that such instruction may be given under the supervision of the Catholic religious authorities. Wherever it is possible to do so, we prefer to have religious teachers in charge of the children in schools maintained and inspected by the Department of Indian Affairs.

SOCIAL SERVICES

We are far behind other Canadian people in the matter of health and social welfare. We ask that funds be provided by Parliament to set up a good system of medical care. We want our Indian reserves visited regularly by medical doctors and nurses.

We want clinics given regularly to each band to prevent and cure communicable diseases such as tuberculosis, measles, whooping-cough, etc., which are responsible for so many deaths among small Indian children.

In any housing program, medical health officers should be directed to make surveys and recommendations as to type of house required, specifications and location. Houses that are unfit for people to live in, should be condemned and destroyed, and in each instance provision should be made for new housing. This should result in economical and capable management of moneys voted by Parliament for housing.

HOSPITALS

We ask that the present plan of the Indian Department to build new hospitals wherever they are need for Indian patients in B.C., be continued, and that these hospitals be equipped and put on an equal standard with other hospitals in Canada.

(Concluded on Page 6)

Indian Meeting to Talk Problems

DETROIT—Delegates from the United States and Canada, some clad in tribal deerskin jackets, opened the second annual convention of the North American Indian Nation Government, September 16.

In Six Languages

VATICAN CITY, Sept. 15. — (NC)—The recent exchanges of letters between His Holiness Pope Pius XII and President Harry S. Truman, which has been lauded highly in most sections of the world, has been published in six languages in booklet form here by the Vatican Polyglot Press.

Wealth for Indians

EDMONTON, Sept. 30 — \$257,763 has been paid to five Alberta Indian bands for oil rights on their reserves by three oil companies, Imperial Oil, Canadian Gulf Oil and the independent team of Anglo-Canadian, Home and Calgary and Edmonton.

Whose Face is Red?

A Cree on the White Bear Reserve near Carlyle, Sask., took shelter from a late summer storm in the hospitable farm kitchen of a white housewife who was caught in the act of making doughnuts. Taking up a stolid stance against the wall he grunted "Ki miwan" before she could even offer him one. She complied, however, and for half an hour he stood there beaming happily, muttering "Kimiwan" very few minutes and always getting a doughnut. Finally the cook had had enough.

"Here—this is the last one!" and she waved to the door. The Indian padded out, shaking his head. Wasn't till she reported the incident to her husband that she learned the bedraggled Indian was merely repeating his apology for intruding: to a Cree "Kimiwan" just means "It's raining."

Contributed.

**SUBSCRIBE to the . . .
INDIAN RECORD**

BABE RUTH

THE STORY OF
MR. BASEBALL

BABE RUTH GOT HIS START AT ST. MARY'S ORPHANAGE, BALTIMORE, WHERE HE SHOWED SIGNS OF ATHLETIC ABILITY.



BUT WHEN RUTH FINALLY BECAME A BIG LEAGUER WITH BOSTON, HE SHOWED HIS BEST PROWESS AS A PITCHER.



FROM BOSTON, RUTH WENT TO THE NEW YORK YANKEES WHERE HE HUNG UP A HOME-RUN RECORD THAT HAS NOT BEEN EQUALLED.



BABE RUTH HAD A LIKENESS FOR KIDS, VISITED THE SICK FREQUENTLY AND GENEROUSLY.



NEXT DAY, RUTH KEPT HIS WORD. THREE HOME RUNS WENT OVER THE FENCE. IN 1932, AGAINST CHICAGO, HE "CALLED" HIS SHOT BEFORE STRIKING.



RUTH'S EXPLOITS REVOLUTIONIZED BASEBALL. FINER BALL PARKS WERE BUILT, PLAYERS WON BETTER SALARIES, THE PUBLIC GOT BETTER ENTERTAINMENT.



RUTH RETIRED FROM ACTIVE PLAY IN 1935, IN 22 YEARS, HE'D COMPILED AN ALL-TIME RECORD OF 729 HOME RUNS.



BUT THE MANAGERIAL JOB NEVER CAME TO RUTH. HE COACHED AT BOSTON AND BROOKLYN BEFORE RETIRING FOR GOOD.



SUNDAY, APRIL 27, THE TWO MAJOR LEAGUES OBSERVED "BABE RUTH DAY" AND IN NEW YORK, CARDINAL SPELLMAN GAVE THE INVOCATION AT CEREMONIES IN TRIBUTE TO BABE RUTH.



THE TRUE STORY "GENTLEMAN" JIM CORBETT

JIM WAS A "CHIP OFF THE OLD BLOCK" AND LIKE HIS DAD WOULD FIGHT "AT THE DROP OF A HAT."



HIS PARENTS HAD ALWAYS PLANNED THAT HE SHOULD BE A PRIEST.



WHILE AT THE BANK HE JOINED THE OLYMPIC ATHLETIC CLUB AND WORKED OUT THERE IN HIS SPARE TIME.



CORBETT WAS THE FIRST SCIENTIFIC FIGHTER TO HIT THE RING. THE FIGHTERS OF HIS DAY WERE ONLY GREAT SLUGGERS.



AS HE ROSE IN THE SPORTS WORLD BY K.O'ING ONE LOCAL CHAMP AFTER ANOTHER, HE CONTINUED HIS POLICY OF DAPPER DRESS.



IN 1890 JIM MET PETER JACKSON, LEADING CONTENDER FOR THE HEAVY WEIGHT TITLE, HELD BY JOHN L. SULLIVAN.



IN 1892 THE BOUT BETWEEN CORBETT AND JOHN L. SULLIVAN, HEAVY WEIGHT CHAMP FOR TEN YEARS, WAS ARRANGED.



SULLIVAN WAS A GREAT SLUGGER BUT CORBETT WITH HIS SPEED, HIS STRONG LEFT, AND TIMING, OUTCLASSED HIM.



ROUND TWENTY-ONE.



Jacinta's Message

She was only ten when she lay dying. Her name was Jacinta Marto. Her age should not deter us from taking her words to heart. She knows whereof she speaks because Our Blessed Mother appeared to her and to her brother and cousin. These three were the witnesses of the apparitions at Fatima in Portugal in 1917. Our Lady chose Jacinta and her companions to be apostles

in spreading devotion to her Immaculate Heart. This is what Jacinta said just before her death:

"Tell everybody that God gives graces through the Immaculate Heart of Mary. Tell them to ask these graces from her, and that the Heart of Jesus wishes to be venerated together with the Immaculate Heart of Mary, for the Lord has confided the peace of the world to Her."

The First Friday Promise

It is interesting to observe that when Our Blessed Lady appeared to the three children at Fatima her wish was the same as that expressed by her Son when he appeared to Margaret Mary. Our Blessed Lord wanted consolation in reparation for the insults offered to His Sacred Heart by sin, and Communion of Reparation once a month on Friday was suggested as one form of consolation.

The First Saturday Promise

Our Blessed Lady grieves over sin. She wants us to console her

and to repair sin through her Immaculate Heart. She too specifies the form the reparation is to take: Holy Communion, along with meditation of the Rosary. Her reward will be the same as that offered by her Son, namely, the grace of a happy death. The Communion and Rosary of Reparation to the Immaculate Heart were recorded by Lucy, the cousin of Jacinta Marto.

"My child, behold my heart surrounded with the thorns which ungrateful men place therein at every moment, by

their blasphemies and ingratitude. You at least, try to console me and tell them I promise to help at the hour of death with the graces needed for salvation, whoever, on the first Saturday of five consecutive months, shall confess and receive Holy Communion, recite five decades of the Rosary and keep me company for fifteen minutes while meditating on the fifteen mysteries of the rosary, with the intention of making reparation to me."

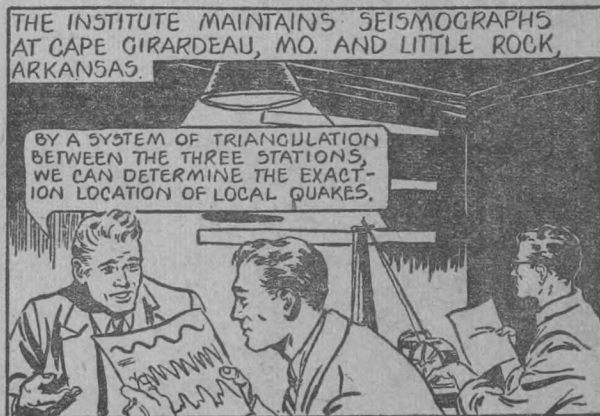
THE MIRACLE OF THE ROSE

A TRUE STORY



STORM WARNINGS

A TRUE STORY OF SCIENCE AT WORK.



The Wrong Patient

Robert Hunter, a Cree Indian, did so well on his trapline on the frozen plain around Fort Churchill last winter that he could afford a trip to Toronto to visit his 13-year-old son, Michel, who is hospitalized for tuberculosis. Hunter speaks no English, but the Indian agent arranged everything for him: a

steamer ticket to Moosonee at the head of James Bay, a railway ticket to Toronto, and a letter advising "whom it may concern" that the bearer was to be directed to the Toronto Hospital for Consumptives at Weston.

Michel's father had no trouble on the boat or on the 800-mile train trip. But in Toronto, the station agent read the letter too hastily, phoned the hospital: "There's

an Indian patient waiting at the head of James Bay, a railway ticket to Toronto, and a letter advising "whom it may concern" that the bearer was to be directed to the Toronto Hospital for Consumptives at Weston. There he was admitted, bathed and put to bed, had his temperature taken. By then the letter in his pocket was out of reach and none of the nurses understood his complaints in Cree. The only interpreter around, Lawrence Cheechoo (a Cree from James Bay) was in church. Not until noon, when

the station for you". services were over, was Cheechoo able to straighten things out.

Hunter's comment, as freely translated by Cheechoo: "Isn't this unusual?" (Contributed)

Q. Why is it that St. Anthony is portrayed in pictures and statues as holding an infant in his arms?

A. This manner of picturing the great Paduan saint arose in the 17th century and is based on a story of late date. The child is the infant Jesus. According to the account, St. Anthony was once visiting a friend, who happened to glance through a window to see the saint gazing in rapture upon the Child Jesus, whom he was holding in his arms (Butler-Thurston-Leeson, *Lives of the Saints*, vol. vi, p. 166).

Brief of Native Indians of B.C.

(Continued from Page 3)

As we are of the Catholic religion, we prefer to have our sick Indians in charge of religious nursing Sisters wherever this can be done. Where this is not practicable, we ask that the spiritual and moral wants of our sick Indians be carefully provided for, by the Department of Indian Affairs.

We ask that Parliament provide funds for emergency cases, so that hospitals receiving Indian patients will be paid according to standard schedules in such hospitals payable by other patients.

OLD AGE PENSIONS—WIDOWS' PENSIONS—INDIGENT RELIEF—DISABILITY BENEFITS

We ask that adequate pensions, comparable to those set for white people, be granted to the native Indians. Relief and pensions have been denied to the Indians on the pretext that the small amounts granted to the Indians could be supplemented by their privileges of hunting, fishing and trapping. This plan failed to take into consideration that most applicants for these pensions are utterly incapable of enjoying those privileges; also that these privileges are seasonal and do not provide a subsistence standard of living at all.

Much hardship has been endured by us in recent years and even no discrimination. If the B.C. Provincial government can give its people generous pensions, there is no good reason why the Canadian Parliament can not do so for the B.C. Indian. Subsistence relief provided by the Indian Department has been cut very low, and in many cases denied altogether on the same pretext that the Indian applicants for relief could supplement their subsistence allowance by hunting, fishing or trapping. It failed to see that most Indian applicants for relief are not able to hunt, fish or trap. The low incomes of most Indian families have prevented these families from supporting their aged or sick relatives.

Much suffering and misery has been caused among the Indian and much bitter criticism of those responsible for the care of us—even much of the sympathy aroused among white people which know of our condition, and their insistent demand that these wrongs be set right, which has brought about this Joint Committee, was caused by callous administration and the denial of social benefits to Indians in recent years.

Old Age Pensions, Widows' Allowances, disability and destitute relief when furnished to Indians, should be paid in money, in the same manner as the Family Allowance.

The amount of these pensions should be set by Statute in the Indian Act. They should not be granted at the discretion of the Indian Department, nor the amount set by by them. They should not be a charge against the Indian reserve lands.

We ask the Honourable members of this Committee to give very special consideration to this part of our brief.

Agriculture, Cattle Raising, Dairying, etc.

Indian should be encouraged in every way to make their living close to their homes. Indian Departmental policy should be to help Indian families to become independent of Departmental care in order to lessen the burden of Indian Administration.

Hunting, Trapping and Fishing Rights.

We regard hunting, trapping and fishing as our natural ways of life. As Indians, wild game and fish are a necessity to us for healthy living. When these disappear, we become subject to all manner of illness. We learn only slowly to accommodate ourselves to other foods.

We ask this Committee to recommend Parliament to put our hunting areas, trapping areas, and our fishing grounds which are recognized as Indian reserves, under the care of the Indian Department, and not subject to the Provincial game and fishing regulations; we want these areas supervised by Indian Departmental officials only.

Canadian Arts and Handicrafts.

The program of the Department of Indian Affairs to encourage Indian arts and handicrafts should be maintained liberally by Departmental funds as a service to the Indian and the Canadian people. Grants for exhibitions and displays of Indian art should be made each year. Indian handicraft instruction should form a necessary part of every school program.

Indian Ex-Service Men.

We ask Parliament to make a careful review of the progress made by the Department of Indian Affairs in the rehabilitation of returned men. Our soldiers volunteer for overseas service, though they were not citizens. Now we ask Parliament to insist that promises and grants made to those men should be given to them through the Department of Indian Affairs, with equal generosity and despatch.

We wish to thank the Honourable members of this Committee for your kind attention. We humbly beg that you will give our requests your favourable consideration.

Very respectfully yours,

J. M. PATTERSON, O.M.I.

Director,

The Catholic Indian Institute of B.C.

Note:—The program outlined in this Brief is approved and formally recommended for the B.C. Indians by:—

His Excellency W. M. Duke, D.D.,

Archbishop of Vancouver.

His Excellency E. Q. Jennings, Bishop of Kamloops.

His Excellency James Hill, Bishop of Victoria.

• This brief is sponsored by the Catholic Indian Institute of B.C., an association composed of Indian Chiefs, Captains, Watchmen and other leading Indians who carry out social works on the Indian reserves under the supervision of the Indian missionaries. A number of the signatures and names of these Indians supporting and suggesting this program are attached, who are representative of the approximately 15,000 Catholic Indians of B.C.

J. M. PATTERSON, O.M.I.



FIRST CATHOLIC DIOCESE

IN THE "NEW WORLD"

was established in GREENLAND about 1125 and had resident Bishops until 1377.



Carlo Brosceli Farinelli
(1705-1782),
a native of NAPLES,
was the world's greatest SOPRANO. It is said he could sustain a note for 6 MINUTES.

BEFORE THE ELECTION OF OFFICERS OF CITY OF LONDON COMPANIES (OR GUILDS), THE CHAPLAIN, NOW NON-CATHOLIC, HAS TO WAIT IN A QUIET ROOM FOR AN HOUR BEFORE THE WARDENS GO TO THEIR CHURCH SERVICE — A SURVIVAL OF MEDIEVAL TIMES WHEN THE PRIEST WOULD HEAR CONFESSION BEFORE THE MASS.



Fishing Nets, oars, ropes, lobster creels and brown sail decorate the new oratory at Macduff harbor, Scotland. THE ALTAR FRONTAL IS MADE OF SAILCLOTH EDGED WITH THIN ROPE.

TEACHERS WANTED

FOR INDIAN SCHOOLS

GOOD WAGES

Apply

Very Rev. Fr. Provincial
340 Provencher Ave.
St. Boniface

CLASSIFIED

Rates: 10 cts. a line, minimum 50 cents per issue. Please send cash with order to Box 5, St. Boniface, Man.

BOOKS

Sioux Indians in Canada. G. Laviolette, O.M.I. 138 pp., ill., bound. \$2.00, paper, \$1.25 postpaid. Send order to Box 5, St. Boniface, Man.

Oblate Fathers, 340 Provencher, St. Boniface, Man.

Oblate Fathers Centenary in Western Canada. Large illustrated album, 104 pp. Postpaid 35 cents.

Four Gospels and Acts of Apostles, in Saulteux. J. Brachet, O.M.I., and A. De Laronde. \$1.95.

The Great Dene Race. A. G. Morice, O.M.I. 256 pp., 23 rare illustrations and 66 figures. Paper \$3.50, bound \$4.00.

Oblate Fathers, 340 Provencher, St. Boniface, Man.

SUBSCRIBERS WANTED

Subscriptions to the Indian Missionary Record, \$1.00 Per Year.
Box 5, St. Boniface, Man.

BIG RETURN FOR INDIANS

Due to the declining fur supply and the development of summer fishing in northern Saskatchewan some Indians, to whom money meant very little a decade or so ago, are increasingly engaging in commercial fishing and have made up to \$600 for a week's work.

This is disclosed in the final report of the royal commission on fisheries of Saskatchewan, which has now been made available to the public. The report states that in the past the economy of the Indian was based on the fur trade and no deviation from trapping was encouraged by the trading posts. And, as fishing was largely confined to the winter months, it conflicted with the trapping season.

Money did not mean much to these Indians, because it had little value in areas where needs had been simple and places of exchanges few. In the past 10 years, however, the Indians and the Metis of the north have been taking an increasingly important part in commercial fishing, the commission reports.

The war, which brought manpower shortages and high prices for fish, attracted more of the natives to fishing with the result that many of them now own good equipment and outboard motors.

According to the report, most of the commercial licenses issued at Keeley Lake in the fall of 1946 were to Canoe Lake Indians who averaged more than \$150 for seven days' fishing. One Indian made \$600 and another \$500 in the seven days. In the Lac la Ronge area, in the summer of 1946, the fishermen averaged \$315 for an average of 10 days' work.

The commission warns that such prices are not likely to continue. In view of this, it urges the place of the native in Saskatchewan's northern economy must be adequately safeguarded.

MISSION NEWS

QUEBEC

Rev. Fr. Labreche, O.M.I., accompanied by several Indians from Weymontaching, on the upper St. Maurice River visited Three Rivers recently. He plans to build a residence at Sanmaur, P.Q., for Fr. Meilleur and himself. Manouan and Obidjoun reserves will be visited from the Sanmaur residence.

ONTARIO

Rev. Fr. V. de Varennes, O.M.I., has been appointed principal of the Fort Frances Indian School. Replacing him as principal of the Lestock Indian School, is Fr. O. Robidoux, O.M.I.

SASKATCHEWAN

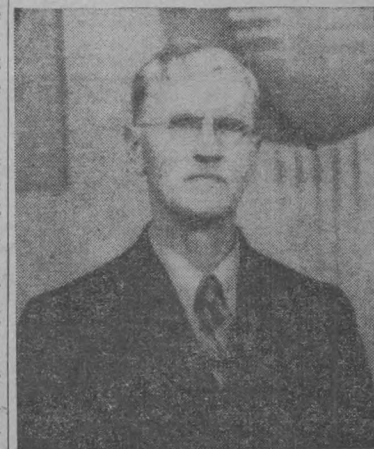


Father Laviolette, O.M.I., with a Sioux Chief

A farewell party was given by the Standing-Buffalo Sioux Indians to Fr. G. Laviolette, who had been their missionary for twelve years. Miss M. L. Standing-Buffalo, daughter of the late chief, read an address; Jos. M. Goodwill spoke, and a purse was presented to the missionary, on Sept. 21. Rev. Fr. Gelinas, O.M.I., is now in charge of the Standing-Buffalo Sioux, along with the Assiniboine and White Bear Reserves, in Saskatchewan.

Rev. Fr. Guy de Bretagne, O.M.I., missionary of File Hills Agency (Sask.), is now teaching at the Lebreton Seminary.

Rev. F. St. Jacques, formerly of Marieval, is now at Lebreton Indian School, and missionary for the Qu'Appelle Agency (Sask.).



Mr. Z. Lafleur

Mr. Z. Lafleur, over 40 years with the Lebreton Indian School, has been honored by a special blessing of our Holy Father the Pope. The certificate was presented to him Sept. 22, by Fr. Piche, principal of Lebreton Indian School.

SUBSCRIPTION FORM

GET YOUR OWN SUBSCRIPTION FREE

Please send me the INDIAN MISSIONARY RECORD for one year. Enclosed you will find the sum of \$1.00.

Name

Address

Send five names and addresses of your friends with \$1 for each one, and you will receive your subscription to the Indian Missionary Record FREE for one year.

The INDIAN MISSIONARY RECORD Box 5, St. Boniface, Man.



The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

CHAPTER IV – THE GIVE-AWAY

WHAT HAS GONE BEFORE

Daniel Little, called Hanpa, grandson of the Sun-Dreamer, an old Lakota brave of Wood Mountain, had been educated in a government school, but as he had returned home the Indian way of life prevailed over his education. One day his grandfather asked him to consider marrying the Doe-Maiden, daughter of a white man, LeBegue, and of a Lakota mother.

As Daniel went to work for the white man he realized he was in love with the girl, but did not dare show it. The death of his grandfather affected Daniel deeply.

The entire neighbourhood came in groups to look, for the last time upon the face of the last old Lakota, before he was committed for burial.

Among the visitors were LeBegue and his family. Tate-Win, the Lakota wife of the white man, wept bitterly and for a long time over the body of Wi-Shina. Even Marianne found enough courage to show her sympathy to Daniel Little.

"Dan", she said, weeping, "I am so sorry it has had to happen to you... please do not hesitate to come to me if I can help you in your sorrow. Will you promise to do so, Dan?" she begged. Daniel answered: "Certainly, Marianne; I thank you ever so much for your sympathy, I shall never forget it." Before he could check himself, Dan added: "Marianne, your order for a saddle came only when I arrived home from your place, so you will understand why I could not look after it." In answer the girl pressed her hand on Dan's silently. The touch of Marianne's hand did wonders to soothe the aching heart of Daniel.

Dan felt deeply moved by the marks of sympathy he had received from LeBegue's family; he wondered why LeBegue was so different from people of his own race who showed little or no interest in the Indians, and he conceived a great admiration for the white man. Dan did not feel so much, now, the great loneliness that filled his very soul.

Daniel had arranged for the burial according to the Lakota customs. He had firmly refused the considerate offer of some kindly persons from the village of Wood Mountain to have a christian burial given to Wi-Shina. Daniel thought his grandfather would not want a christian service, for he was very firm and serious about his native beliefs, and he felt he would desecrate his grandfather's memory if he were to let strangers meddle with the funeral.

So early in the evening, Wi-Shina was laid to rest, on top of a solitary knoll, among great crying and shrill keening. Then the Indians went away silently, one by one shaking the hand of Daniel. The young man remained alone weeping by his grandfather's grave through the night.

As dawn came, cool and grey, Daniel dragged himself home wearily. The house was cold and empty, for, true to the old Lakota custom, Daniel had done the "wicate-wihpe-

yapi", (the Give-Away), in honour of the dead. Everything his grandfather owned had been given away, the clothes, the furniture, the team of ponies, and the rig. Daniel went to the limit, giving away the best team of horses he owned personally to the eldest Lakota of the reservation.

For a few days Daniel remained alone, not caring for company, nor for any occupation. It was his friend, Toto, who had accompanied him on the vision-quest, his best friend in the world, now that his grandfather had passed away, who came to his rescue by coming to live with him, pleading with Daniel to cease his mourning.

The "W a s i g l a - A y u s t a n" (Cease-mourning) ceremony was performed according to the old ritual, and then Daniel and Toto resumed their activities.

While the two friends worked on saddles, in preparation for the coming rodeo, Daniel was taciturn. Toto, who was gay, tried to keep Dan's mind away from his sorrow.



For a few days Dan kept brooding over his grandfather's departure. He meditated over death, immortality, the mystery of the Supreme Spirit who shaped at will the destiny of man. He dreamt of the old Lakota traditions. One day he confided to Toto:

"Why did the white people want to give a christian burial to my grandfather?"

"Because," Toto answered lightly, "these good people do not know the heart of the Lakotas, and they think we are just dumb, without any beliefs."

This answer seemed to please Dan, and he went on saying: "Well, Toto, for the little I know about Christianity, the white people seem very foolish, as they do not all believe in the same things. Their face has many colors, their house is divided, they do not love one another as we Lakotas do. Now, if the

God-Man, called Christ, was of the same world as our Virgin of the Calf-Pipe, I would understand Christianity."

"What do you mean?" queried Toto.

"I mean that our Virgin gave us the Pipe of Peace as the instrument of communion with the Wakan-Tanka (Great-Holy). She chose a man and appointed him the keeper of the Pipe, and she called him "Elk's Head". The commands of the Virgin were the rule of our nation until the Lakotas were crushed and went the way of the buffaloes."

"Well," replied Toto, who had had a more formal christian education, "Christ does not belong to the same world of spirits as our Virgin of the Calf-Pipe. The white people seem to have made national religions out of Christianity; there has been much bloodshed and hatred even to this day, in the name of religion."

"Thus I keep the old Lakota beliefs," said Daniel, "my grandfather taught me from my childhood to be kind and forgiving, to be generous, to disregard material things as worthless. I cannot understand the ways of the white people, and I want to remain a Lakota".

Toto was practical enough to see that he would have a hard time in converting his friend to accept, in a certain measure, the new scheme of life that was forced upon the Lakotas, and yet he did not want to press his point too far.

Daniel had every right to live as he saw fit and as he chose. But was there a future for him on this crowded world? Was there some one he should live for? He could live alone for ever.

Toto was certain that there was a future for Daniel Little, no matter what he had said this day, because his sorrow had made him bitter. Toto felt it was his duty to guide his dearest friend on the path of destiny.

Two weeks later, LeBegue, who had not seen Daniel, came over to the adobe shack with his family, in a new expensive car. As Daniel saw him come he felt small, not because he was jealous, but because he asked himself: Can I ever find contentment in possessing material things, like a white man?

As Daniel was showing the parts of the saddle he had already made for Marianne he kept pondering: "Is this girl really what she appears to be? Is she the Doe-Maiden, a Lakota, or is she Marianne LeBegue, a white girl?"

The doubt remained heavy on his mind, as he talked about his plans to go across to Fort Peck Reservation early in June.

"Why do you wish to leave us?" pleaded Marianne. "It is better I should go away for a while", replied Dan, almost rudely. Marianne felt the answer like a stab in her heart, and she went away without saying goodbye.

To be continued)

Indian Reserve Penticton, B.C.

Clarence Pierre, 16, oldest son of Mary McDougal, passed away at the Coqualeetza (Sardis) Hospital, September 6, after a brief illness.

The Requiem High Mass was sung at the Sacred Heart Church by Father P. J. Collins, O.M.I. The deceased attended Kootenay Residential School in Cranbrook for several years.

He leaves to mourn him, his mother and three sisters, Mrs. James Bent, of Chopaka, Wash., Mrs. Peter Eneas, of Penticton, and Enda Pierre; also one brother, Joseph.

There were many relatives and friends present from Chopaka, Wash., Similkameen Valley and Westbank, B.C. Mrs. Margaret Holding. corr.

Stories of the Hunt

Once I had a very good hunting dog and I thought quite a lot of him. Unfortunately he had very thin hair and so was not able to withstand the cold very much. He used to sleep in the stable with my horses during the winter. One very cold night, morning stretched out in however, he was left outside and you can imagine my sorrow in finding him next front of the stable door, frozen stiff. Nevertheless I picked him in my arms and carried him in the house where I laid him by the stove. But he never was a good dog after that!

Alec Collins.

Q.—Is it allowed under any conditions for a man to smoke before receiving Holy Communion?

A.—It is not a sin to smoke in the morning before receiving Holy Communion, since smoking is neither taking food nor drink. Some men do not smoke in the morning before receiving Holy Communion as a matter of sacrifice and in respect for our Lord Whom they receive. This is an act of piety and in no sense an obligation.

BISHOP BAPTIZES INDIAN CHIEF



One of the most distinguished Indians of the nation, Chief Lookout of the Osage tribe, is pictured as he was received into the Catholic Church as a baptismal ceremony in Immaculate Conception Church, Pawhuska, Okla. He is shown (seated) with Mrs. Andrew Bighorse and her husband, full blooded Osages and sponsors, Frank Shaw, only American Indian who is a Knight of St. Gregory.

Priest-Scientist



Rev. John F. Schuler, Covington diocesan priest who took part in the atom bomb tests at Bikini last summer, will work in the field of mass spectroscopy at the University of Chicago. A graduate student in physics at the University of Cincinnati, he will work in collaboration with Dr. Harold Clayton Urey. (NC Photos)

Fishing Lake Metis Colony News Sputinow, Alta.

Our Colony is still progressing slowly but surely. We have now two schools for our children, two stores, a welding and blacksmith shop tendered by Bob Poitras, and our own Post Office.

Jean Bruneau acquired a tractor during the summer; he has already done quite a bit of land breaking.

Our lumber project was quite a success last winter and we aim to do still better this year.

Our Missionary, Fr. Levert, has traded his Ford for a jeep and claims nothing can stop him now. Although it is rumored that he had to be pulled out of the lake on one occasion.

One of our first settlers, John Gladue, passed away last September. He had been ailing for the past year.

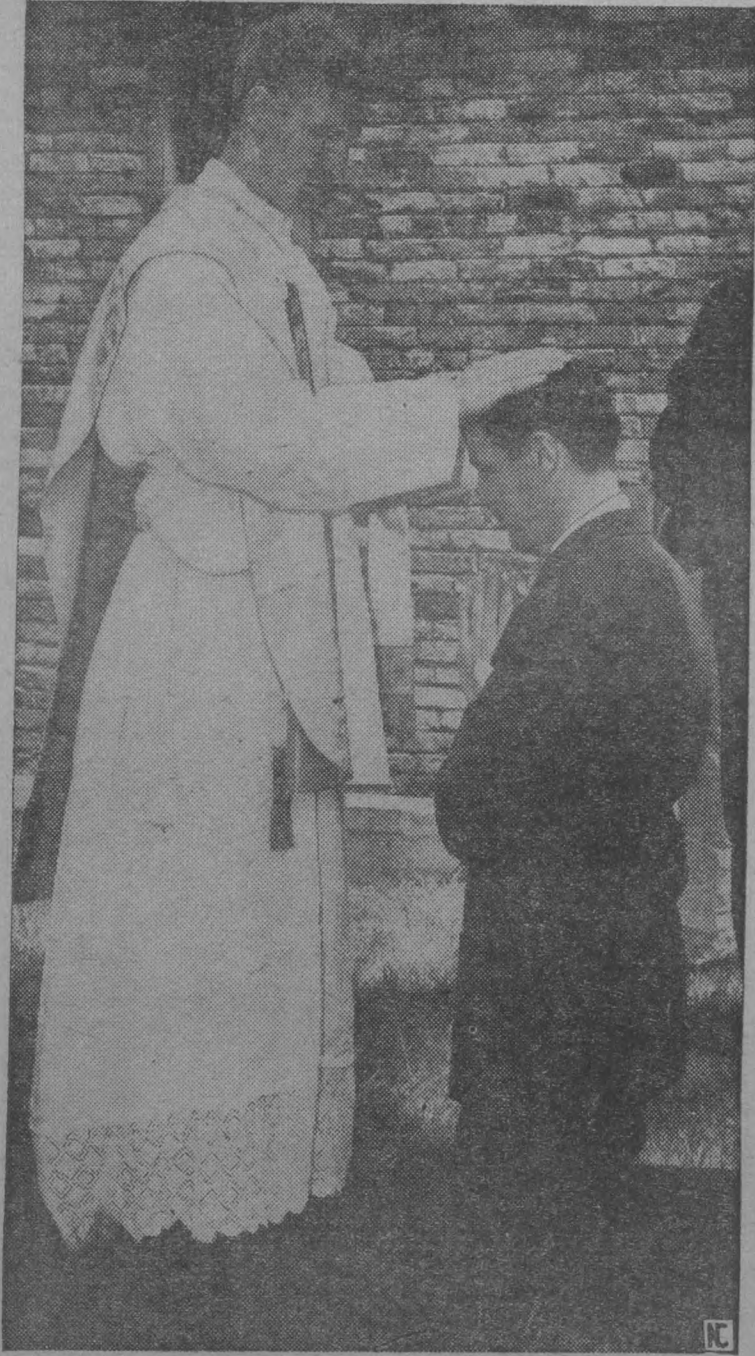
World News in Pictures

THEY PRAY FOR MISSION AID



A missionary Sister and one of her little charges, in China, are pictured praying for the success of Mission Sunday, October 21, and all those who contribute to the work of the Society for the Propagation of the Faith. "This year's observance," Monsignor Thomas J. McDonnell, National Director, states, "will help create a spiritual arsenal upon which our missionaries may draw in these days of rehabilitation and expansion of the whole mission program." (NC Photos)

FROM ONE GRID STAR TO ANOTHER



After his ordination at St. John's Cathedral, Milwaukee, Father John F. Peifer, former Marquette university football tackle, blesses his brother, Charles, who co-starred with him on the varsity gridiron. Father Peifer has been studying at Catholic university. (NC Photos)

'THE MADONNA OF THE SCHOOLS'



Our Lady and the Christ Child looking with approval upon a group of school children who have paused momentarily to pray, features the new sculpture group, "The Madonna of the Schools," completed for St. Cecilia's Church, Ames, Ia., by Christian Petersen. Using life-size figures, the sculptor shows the typical Catholic boy and girl, interested in sports and study, yet mindful of the all-pervading influence of religion. (NC Photos)



The first Cherokee Indians in the history of the Eastern Cherokee Nation to be received into the Catholic Church, kneel at the altar of St. John's Church, Waynesville, N. C., as Bishop Eugene J. McGuinness, of Raleigh, officiates at Solemn Baptism. The Bishop was assisted by Rev. Vincent J. Mahoney (left) and the Rev. James F. Hudson, S. P. M. (right). (NCWC.)

Make Way for the Impossible!



This picture is certainly the height of something or other. Yes, you CAN believe it. It is a CAT mothering SKUNKS. It all happened when a kind-hearted Flint, Mich., man found the motherless skunks, borrowed the mother cat from a friend, and recorded the event for future peace conferences.